

HOW'NI'KAN

PEOPLE OF THE FIRE

Vol. 15, No. 1

Citizen Band Potawatomi Tribe

January, 1993

Tribe wins first round in suit to block trust land request

By GLORIA TROTTER

Federal District Court Judge David Russell has granted a preliminary injunction requested by the Citizen Band Potawatomi Tribe in its efforts to block the Absentee Shawnee Tribe from putting several tracts of land, including property on Interstate 40 at Shawnee and Tecumseh Square Shopping Center, into trust.

Russell's action following a Jan. 15 hearing enjoins the

Bureau of Indian Affairs (BIA) from "taking into trust land within the Potawatomi reservation boundaries for an Indian tribe other than the plaintiff without the plaintiff's written consent." Testimony during the hearing indicated that the Shawnees have several applications with the BIA to place parcels of land in trust, including the Tecumseh shopping center which they purchased several months ago.

Once land is placed in trust for an Indian tribe, it becomes "Indian Country" and is not subject to local or state taxes or regulation except as specifically compacted. Further, once the property is placed in trust, it usually takes action by the U.S. Congress to remove it from that status.

The Potawatomis filed a motion for summary judgment on the issue in the Western District federal court on Nov. 20

against L. W. Collier Jr., Area Director of the Anadarko Area Office of the Bureau of Indian Affairs. The motion asks the court to find that a reservation was created for the Potawatomis by an 1867 treaty; that the reservation's borders are the north fork of the Canadian River on the north, the Seminole County line on the east, the Canadian River on the south and the Indian Meridian on the west; and that the Absentee Shawnee

Tribe "has never had a reservation that includes any part of the Citizen Band Reservation."

The tribe went to federal court after Collier denied a protest made by the Potawatomis a few months earlier. The Potawatomis asked Collier to rule that the Shawnees could not place land in trust within the Potawatomi reservation boundaries. Collier initially ruled that the two tribes "share a common former reservation area and have a co-equal right to claim reservation lands in Potawatomi County."

"Your letter simply perpetuates the miscarriage of justice that began almost immediately after the Potawatomi purchased its reservation in Indian Territory," said Potawatomi chairman John A. Barrett Jr. in a Sept. 18 letter to Collier asking him to reconsider his ruling. "In no way are the Citizen Band and the Absentee Shawnee reservation claims co-equal." When Collier declined to reconsider, the federal court action was filed.

The brief in support of the motion for summary judgment outlines the 100-year-old dispute between the two tribes, whose headquarters are next door to each other on Gordon Cooper Drive between Tecumseh and Shawnee. In that brief, the Potawatomi Tribe's attorney Michael Minnis describes the history of the confusing situation:

"The Potawatomi entered into a treaty in 1867 that authorized selection of a 'tract of land, not exceeding 30 miles square' in Indian Territory to 'be set apart as a reservation for the exclusive use and occupancy of' the Potawatomi. The reservation site was selected and approved by the Secretary of the Interior ... When the Potawatomi began to move to their Indian Territory reservation, they found that some of the land was occupied by other Indians including the Delawares and the Absentee Shawnee. The latter were members of the Shawnee tribe who were called the Absentee Shawnee because they did not take advantage of ('absented' themselves from) treaties negotiated by the Shawnee tribe and forfeited rights granted therein."

"The Potawatomi continuously complained to the federal government (about the Absentee Shawnees' presence) ... the Secretary responded by violating

Potawatomis sign tobacco compact with Oklahoma

In a move that surprised many observers, the Citizen Band Potawatomi Tribe on Jan. 4 signed a tobacco compact with the State of Oklahoma.

The action came almost exactly two years after the tribe fought the Oklahoma Tax Commission all the way to the U.S. Supreme Court, which rendered a split decision that left many questions unanswered. The case had national significance for tribes across the country and in Oklahoma resulted in the state's proposing "compacts" with the tribes. Several tribes signed such compacts immediately, but the Potawatomis held out until an Oklahoma Senate bill passed last year went into effect Jan. 1 and changed the situation.

The tribe's decision set off something of a chain reaction, with the Absentee Shawnees and the Iowa following suit immediately. There are now a total of 22 tribes who have signed tobacco compacts, according to tribal administrator Bob Davis, who said the tribe has also asked for a compact on 3.2 beer sales. "That's in the talking stages," Davis said. "It looks promising." Should that compact be approved, it would have the effect of the state waiving its requirement for a license in exchange for a portion of the taxes collected.

The tobacco compact states that "Oklahoma and Potawatomi each respects the sovereignty and laws of the other." The agreement notes that the state contends it has the right to taxes on sales to non-tribal members in Indian Country while the tribe has the right to "pass their own laws and be governed by them, including the right to sell cigarettes

and tobacco products to tribal members free of taxation."

In the compact, the tribe agrees to require any licensed dealers to comply with the provisions of the compact, agrees to pay the state an "amount equal to twenty-five percent (25%) of all Oklahoma excise taxes on all cigarettes and tobacco products purchased by the Potawatomi or the Potawatomi's licensees for resale" and states that payments shall be collected by all wholesalers, distributors, jobbers or warehousemen at the time of the wholesale transaction.

The tribe agrees to purchase tobacco products only from sources licensed by the state or those who agree to provide required documentation of the sales to the state. Cigarettes must have both tribal and state tax stamps or a single stamp agreed to by both. The agreement is binding for ten years and automatically renewed for another ten years unless one of the parties gives written notice to terminate at least six months in advance.

"By entering into this compact," the agreement states, "the Potawatomi do not concede that the laws of Oklahoma, including its tax laws, apply to the Potawatomi or its members regarding activities or conduct within Indian country." The state agrees, on the other hand, "not to take any action against the Potawatomi to collect any other cigarette and tobacco product taxes it may claim to be owed." It is signed by Gov. David Walters, Oklahoma Sec. of State John Kennedy, Tribal Chairman John A.

Please turn to page 12

Candidate filing opens March 29 for chairman, grievance posts

Filing for tribal offices opens March 29, with the chairmanship and three Grievance Committee slots on the ballot for the June election.

The tribal Election Committee met Jan. 20 to set dates and begin the 1993 election process. David Boubonnais is chairman of the committee this year. The other members are Gary Boubonnais, vice president; Esther Lowden, secretary; Harold Trousdale, assistant secretary; and Don Yott, marshall.

Filing for office will be from 8 a.m. to 5 p.m. Monday, March 29, through Wednesday, March 31. Filing papers are available

from Mary Farrell in Tribal Rolls. A tribal chairman will be elected for a four year term, and three grievance committee members for two year terms.

To hold tribal office, a candidate must be at least 21 years old, live in Pottawattomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland or Okfuskee counties and must never have been convicted of a felony. There is a filing fee of \$150.

Absentee ballots will be available after the filing period closes and the Election Committee has had time to have the ballots printed.



Members of the tribal Business Committee were on hand recently to watch Chairman John A. Barrett Jr. swear in the 1993 Election Commission. Pictured seated at the table, clockwise from left, are Election Commissioners Harold Trousdale, Don Yott, Gary Boubonnais, Esther Lowden and David Boubonnais.

Please turn to page 16

TRIBAL TRACTS

Free motivational seminars offered by tribal member in Bartlesville

Tribal member Steve Kime of Bartlesville, Okla., is offering his services to fellow tribal members — for free!

Kime is a professional speaker who conducts motivational seminars designed to help people "make a difference." In a letter to the HowNiKan, he said he is "willing to conduct one of my one hour seminars for my associate tribal members (free of charge) if they are interested. I do from time to time give back to the community, schools, and now I am willing to help my fellow Potawatomis."

Anyone interested is invited to contact him at his toll-free number, 1-800-329-9235.

The following article about Kime appeared in his hometown newspaper, the Perry Daily Journal, on Nov. 28.

Making a difference and helping others do the same is a goal of Steve Kime, Bartlesville, formerly of Perry.

Involved in public speaking and communications for 18 years, Kime has been active in presenting personal growth seminars for young people and adults as well as giving motivational talks. His most requested topic is "Making a Difference! How Will They Remember Me?"

Kime was born in Perry and is the son of Bess Kime, 203 Elm Street. He is a 1972 graduate of Perry high school where he was active in all sports and set individual and team records for the PHS track team in 1971 and 1972. He attended Southern State university in Magnolia, Ark., on a track scholarship.

He is a graduate of Elkins Broadcasting School of Oklahoma City and received his liberal arts degree from the University of Oklahoma. Kime formerly worked for radio station KNED of McAlester, KSCB of Liberal, Kan., and KWON of Bartlesville where he was a disc jockey, did commercials and was active in play by play sports.

Kime produced two radio commercials that were voted "Best Radio Commercials" in the state of Oklahoma and for which he was presented an award by the Oklahoma Broadcasters Association in 1979. Recently, he has served as corporate trained and technical administrator for Phillips Petroleum Company headquarters in Bartlesville.

"My message of Making a Difference is for everyone," Kime said. "I feel down deep inside that most people want recognition, wealth, comfort and security, but I also believe our souls are hungry for meaning. We want to know that our lives mattered and that the world, school, church or community is a little different because of our existence in it."

Kime presents his motivational talks at banquets, graduation addresses, sales rallies, conventions and special events. His "Making a Difference! How Will they Remember Me?" topic can be presented at a seminar or a 30-minute talk as can another titled "Goals: You Can Make It Happen!"

He can be reached at 5281 S.E. Nowata Road, Suite Q-102, Bartlesville, OK 74006 or (918) 335-9235.



Helping the needy

The Citizen Band Potawatomi Tribe was once again the largest single contributor to Operation Christmas in 1992 when the tribe donated \$5,000 to the volunteer program which provides food, toys and Christmas gifts for hundreds of needy Pottawatomie County residents. Chairman John A. Barrett Jr. is shown above right presenting the check to Operation Christmas chairmen Buck Day, left, and Nance Diamond, center.

Potawatomi Tribe co-sponsors meeting with Federal Reserve representatives

By LINDA CAPPS

Vice Chairman

The Citizen Band Potawatomi Tribe and the Oklahoma Indian Business Development Center from Tulsa co-sponsored a meeting Dec. 16 with two Federal Reserve Bank representatives to discuss the Community Reinvestment Act (CRA) as it relates to the Indian Community.

Larry G. Meeker, Community Affairs Officer, from the Federal Reserve Bank of Kansas City, and Elizabeth Wahlstrand, Research Assistant, with the Federal Reserve Bank of Minneapolis, were both on hand to reveal how the reserve bank system works. Mr. Meeker spoke of community opportunities for lending to tribes, circumstances for borrowers, and business development regarding housing.

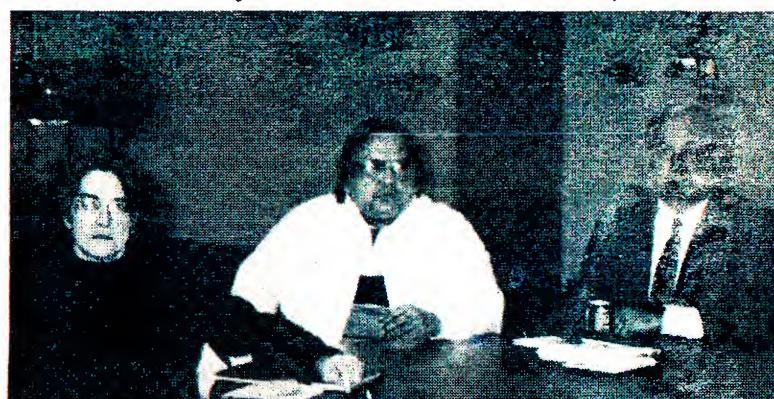
The CRA details obligations bankers have to address a broad range of credit needs in the community. This includes information on low to medium income individuals, small businesses and minority groups. A marketing plan within the community is required of lending institutions to have a work plan to address credit needs.

David Baldwin with the OIBDC was on hand to address the willingness of the Indian Community to learn more about both the CRA and the Federal Reserve System. Potawatomi Chairman John A. Barrett Jr. also addressed the group and thanked Mr. Baldwin and the other guests for choosing the Shawnee area to visit. Several tribes from across the state were represented as well as private sector business.

Also attending was Jim Hayden from the tribally-owned First Oklahoma Bank of Shawnee.



From left: Teresa Bradskey, OIBDC; David Baldwin, OIBDC Director; Potawatomi Chairman John A. Barrett Jr.; Larry Meeker, Kansas City; Elizabeth Wahlstrand, Minneapolis.



From left: Patricia Smith, Finance Officer and Secretary of the Wichita Executive Committee; Don Wauahdooah, Wichita Tribal Administrator; and Barrett.



Ron Feazle, right, Absentee Shawnee comptroller, visits with a representative of Employer Data Communications Inc.

Several tribal members correctly identify Delbert Dike photo

The photograph in last month's HowNiKan was correctly identified as Delbert Dike

by the following tribal members: Debbie Reinhardt, Ft. Worth, TX; Thurman Dike, Ft. Worth, TX; Mary Prickett, Wamego, KS; Raymond Bourassa, OKC, OK;

Citizen Band Potawatomi Tribe • Request For Ballot • 1993 Election

In order to comply with the 1993 Election Ordinance, please fill out this form and return to:
Potawatomi Election Commission, P.O. Box 310, Tecumseh, OK 74873

NAME: _____ DATE OF BIRTH: _____

ADDRESS: _____

CITY, STATE & ZIP: _____

Under penalty of perjury, I hereby declare this to be my legal signature and Potawatomi Tribal Roll Number:

SIGNATURE: _____ TRIBAL ROLL NUMBER: _____

THIS FORM MUST BE IN THE HANDS OF THE ELECTION COMMISSION BY JUNE 6, 1993.

TRIBAL TRACTS

CASA volunteers needed to speak up for children

by Edie Head
ASA Coordinator

They come to court through no fault of their own. Perhaps their parents are divorcing, and battling over custody of the kids. Perhaps someone has called the Indian Child Protection Worker and reported their parents for suspected child abuse.

Perhaps they have been removed from their home and placed in foster care for any of a number of reasons. They are small and bewildered and they want their Mommy, even if Mommy is dead or has disappeared or has been neglectful or abusive. They don't understand why strangers ask them questions and make them talk to the judge or the lawyer or the social worker.

If they are old enough to realize that these strangers are going to make decisions about them which will affect them for the rest of their lives, they are even more bewildered and apprehensive. They need a friend, someone who cares about

them and about what is best for them.

Until now, children caught in the tribal court system have had no advocate. Each adult involved in the case may have a lawyer and the tribe has a lawyer, but there has been no one whose sole and primary concern is the best interest of the child. That situation is about to change. The Court Appointed Special Advocate (CASA) program trains volunteers to be appointed by the Court to represent children involved in court cases. The CASA gets to know the child, interviews parents and step parents and foster parents and anyone else in a position to know what is happening with the child. When she/he is thoroughly familiar with the child's best interest, the judge for the first time will have information available to him which is centered on what is best for the child.

There are several children presently involved in tribal court cases who need the services of



Tribal Chaplain Norman Kiker, right, presents a \$10,000 check to Joie White, left, president of the Cedar Lodge CASA program for the Indian Court System. The money is a grant from the National Episcopal Jubilee Ministries for use in child advocacy programs. The new CASA program will use the money to fight for children's rights, specifically in setting up training programs.

CASA volunteer. Tribal Judge Philip Lujan and Chaplain Norman Kiker have instigated the establishment of a CASA program, under the sponsorship of the Cedar Lodge Jubilee Center. The program has received two grants, one from the National Episcopal Church and one from the Committee on

Indian Work of the Oklahoma Episcopal Diocese

Edie Head has been named Program Coordinator, and the first training for CASA volunteer is scheduled to begin this month. So far, the persons scheduled for training represent other tribes in the Shawnee area, but no Potawatomis have expressed

interest. Since the children involved in tribal court cases are all tribal members, it is greatly hoped that Potawatomis will take an interest in the program. The CASA Coordinator, is always happy to share information about CASA, and can be reached at 275-3121.

Comanches negotiating for new \$1.5 million bingo facility

Members of the Comanche Indian Tribe recently gave their Business Committee permission to begin negotiations with Oklahoma Landing & Development Corporation for a new \$1.5 million bingo facility. Upon completion of negotiations, the Tribe will become partners with

former OU coach Barry Switzer, owner of Oklahoma Land & Development.

Plans call for the Switzer firm to erect and furnish a 35,000 square foot building on Comanche trust land located just south of the Howard Johnson Hotel and Convention Center

along Interstate 44 in Lawton. Tribal Chairman Wallace Coffey expects the new bingo facility to be in operation by the end of May, 1993.

For more information contact: Comanche Indian Tribe Public Information Office Tony Griffin (405) 492-4988



Lowden named All-American

Tribal member Junior Lowden, son of Museum Curator Esther Lowden and her husband Nobbie, has been named to the First Team NAIA All-American football squad from Southwestern Oklahoma State University. The Weatherford school had record number five players named to the first team. The five helped their team to a number one ranking in the nation before losing to Southeastern State in the season. Coach Paul Sharp's squad shared the conference title with Southeastern and earned a berth in the NAIA playoffs. Central Arkansas defeated the Bulldogs in the first round, leaving them with an 8-2 record. Lowden, who plays tight end for the Bulldogs, is a sophomore at Southwestern. He caught 20 passes for 393 yards last season. The Tecumseh High School graduate was joined on the All-American list by teammates running back Eric Royal, offensive lineman Damon Sartor, defensive tackle John Wichert and linebacker Stephen Buford.

NEW GIFT ITEMS!

Tribal Seal Flag \$37.00
White background
seal in red

1993 Native American Calendar \$3.50

Brass Potawatomi Bookmark \$4.00

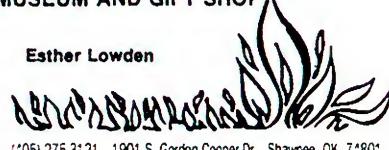
12 oz People of the Fire Insulated Mug \$5.00

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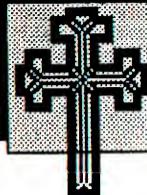
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A message from the chaplain...

by Chaplain Norman W. Kiker

ISH-KO-TE: Weddings, Indian and Christian

In my capacity as Tribal Chaplain, I am often asked about Indian wedding ceremonies. People of Indian ancestry who are not following Indian ways often feel a need to connect with their ancestry at this happy time in their lives. As a Potawatomi, I understand this need. As a Christian minister, I have looked into the subject of Indian marriage ceremonies to see if there is anything that could be included in the Christian rite. What I have found, while perhaps incomplete, is interesting, and I would like to share it with you.

For Christians, marriage is a sacrament, a religious rite preferably performed in a church, bestowing God's blessing on the vows of the couple involved. Traditional Indian marriage was a completely different thing, a contract between two families for the establishment of a new family. Indian spirituality does not include the sacraments as understood and taught by traditional Christianity; the seven sacraments of Baptism, Confirmation, Communication, Marriage, Ordination, Unction and Absolution, understood as outward and visible signs of inward spiritual grace. (Traditional Indian people often use the word "sacrament" now to help non-Indians understand the sacredness of some Indian ways, but that is another subject.) Our ancestors erected sacred structures for holding Medicine Lodge ceremonies, but they did not hold wedding ceremonies in these Gel-ga-mocks. The wedding feast was a social function, and no ceremony or vows were involved.

For many tribes, a marriage was initiated by the family of the groom approaching the family of the bride with gifts. If the marriage was agreeable to the girl and her family, the gifts were accepted and a time set for the marriage feast. At the feast, more gifts were distributed, this time by the bride's family, and elders talked good to the young couple, giving them advice about how to nurture a healthy family. At the end of the feast, the couple took up married life. For a second marriage, no feast or "talked good" was involved; one just moved in with the other and they were considered married. This proves that vows or rites were not considered an essential part of the marriage.

In our time, people who have grown up influenced by the Christian concept of marriage find it hard to believe that traditional Indian forms of marriage included no sacrament or ceremony, and instead were wholly concerned with the establishment of a new family unit. "Indian weddings" are now becoming common among people of Indian descent, and they usually consist of adding Indian clothing, jewelry, eagle feathers, cedar smoke, etc., to some form of religious or legal ceremony. To most Americans, the words "I now pronounce you man and wife" are the heart of the rite. To traditional Indians, the exchange of gifts between the two families was the heart of the matter. In cases of elopement, when the couple returned, they were not considered married until gifts had been exchanged. Among some tribes, the standing of a person in the tribe was determined by his parent's bridal gifts!

I have not been able to determine how our ancestors celebrated marriages in the days before they became Catholic, but I am sure there were gifts and food and lots of speeches about how married people should treat each other! I understand and approve of the desire many of our people have to bring an Indian element to their wedding. I hope I have added to your understanding of how our ancestors understood these things.



In Your Opinion

Dear All:

I was officially enrolled as a new tribal member in August, 1992 and have so enjoyed receiving my issues of the HowNiKan since that time. You can imagine my excitement when I received the December, 1992 issue of the HowNiKan and saw on page 2 the photograph with the legend "A family portrait-1897 style". Jacob and Sophia Johnson are my great-great grandfather and grandmother!! Thanks so much!

Cindy Rene' Parrish Harris
Oklahoma City, OK

was born Rhondalynn Renai LaClaire in 1953, daughter of Jim and Yaita Rogers LaClaire. My parents divorced before I was two, and I was later adopted by the man who raised me when my mother remarried. I've had no contact with my natural father or any of his family since that time.

I'm on the Potawatomi tribal rolls, and am seeking information about half brothers and sisters who have since been born to my biological father, also a tribal member. If you can help me, please write me at: P.O. Box 1791, Corvallis, OR 97339. Thank you.

Rhonda Myers

Lone Eagle: Potawatomi attitudes on marriage

(Lone Eagle did not ever write about traditional Potawatomi weddings, but he did several times write about marriage in general, and some Potawatomi attitudes toward it. This month's "Letter" is made up of several such excerpts.)

May 20, 1953

Hi Pal;

...All this takes me back to an old Indian ritual, the Fire Ritual to be exact, in which the Shaman says "May we see with all of the four eyes of time, the ever changing beauty of this life." What is meant is that when a person is young they see with only one eye. The ego-centric stage where "these are MY toys and you leave them alone: etc. Then comes your stage — where you take into consideration — some one else. You think and act in terms of TWO instead of ONE. Later the marriage, and children. Then a third party comes into the picture, for the love is divided to include this third party, so you see with Three Eyes. After while the children marry and go their way, the passion of youth fades out to a great extent, and the person begins to see with FOUR eyes for they include in their thinking, many friends, neighbors and perhaps the community in general. Perhaps you

know of some old Grandfather or Grandmother who fits into this phase of the picture.

But any way you look at it it is a BEAUTIFUL picture, and one that sometimes escapes us. I just wanted you to realize where YOU fitted into this picture at the present time, and what to look forward to and to expect in the future.

May 25, 1953

Boo-Shoo Nee-Gee;

As a matter of fact, I was more or less thinking out loud (Indian style) when I mentioned how the word "Love" was used to conceal the real motive behind certain behavior of the human race. The big difference between the white and the Indian approach to any subject is that the Indian accepts reality as such, and that he combines the material and the spiritual things into one — (all is of God) for all things not only reflect the hand of the Creator but are a part OF THE CREATOR, for to us, where LIFE is, God is. Thus, this life, this mind, this desire to fall in love are all a part of the gifts given us by the Great Spirit.

August 17, 1953

Boo-Shoo Nee-Gee;

SQUITY NOCH-AWAY MO-KUN (the fire sputters) Let's put it that way, for there is an old age about life which likens the

various phases of life to the fire. As you know it starts with feeble flame (the infant) and then grows and grows until it starts to spit and sputter to nearly reach the height of its volume (teen age) for flame and sparks shoot out this way and that - yet there is much smoke. Later it reaches its high point and the cooking is done (the children are born). Then it begins to die down - slowly, yet become weaker and weaker. There is no more sputtering or shooting of sparks, but just a bed of rosy coals (old age) that radiates a warm glow in all directions. People like to sit beside this glowing camp fire of old age, and to meditate, for there is no smoke, no sparks — just pleasing warmth. So when I say "the fire sputters: you know what the Indian things of you present situation in life. It means that the struggle to reach life's greatest peak is starting to win out, and that there are many happy moons ahead for there are pleasant experiences ahead of which perhaps you have never even thought. Ever thing of your camp fire this way? It's YOU at some time or other-some time or other-sometimes one stage, sometimes another.

Time is up — more later perhaps,

Lone Eagle

Melots celebrate 60th wedding anniversary

Marion and Mabel Melot of Shawnee, Okla., celebrated their 60th wedding anniversary

Thursday, Jan. 14, 1993.

Marion Melot and Mabel Stubblefield were married Jan. 14, 1933, by her grandmother, Sarah Bell Stubblefield, an ordained minister.

Melot is the son of the late Citizen Potawatomi allottee Joseph Thomas Melot and Margaret Melot and is the grandson of Catherine Bergeron Melot. Mrs. Melot is the daughter of 97-year-old Eric Stubblefield and the late Zola Stubblefield. Stubblefield is a retired dairyman and grocer.

The Melots have nine children: four sons, Tom and Robert, both of Edmond, Marion Jr. of near Miami, Fla., and Jerry of Shreveport, La.; and five daughters, Wilma Meek and Sue Morgan of Edmond, Roberta Wilson of Hammond, La., and Reba Whittenborn of Eureka, Ore., and the late Sharon Fields.

They also have 22 grandchildren and a number of great-grandchildren. They have several five generation pictures.

The Melots were born and reared in Shawnee, but moved to the Guthrie area 37 years ago. They moved back Dec. 15.

Melot is a retired boilermaker and pipeliner and he also farmed. Mrs. Melot is a homemaker.

No Current Address

The tribe and the Bureau of Indian Affairs have no current addresses for the following tribal members. If you have current addresses for anyone on this list contact Mary Farrell in Tribal Rolls.

White, Ira Ray Jr.
White, James Garfield
White, Jennie Lee
White, John Arthur
White, Rae Bonnie
White, Regina Faye
White Eagle, Gladys Ann
Whitecotton, Denise Sue
Whitehead, Paul L.
Whitener, John Edward
Whitlock, George H.
Whitlow, Christine E.
Whitlow, Michael W.
Whittle, Michael David
Wiedemann, Donna Lee
Wiehl, Marvin M.
Wier, Doyle G.
Wier, Janice Ann
Wilde, Lawrence Arnold
Wilder, Lloyd James
Wilder, Verne J.
Wiles, Ernest Clyde
Wilkerson, Roma Lee
Wilkinson, Leanna K.
Wilkowski, Elmer A.
Williams, James Kirk
Williams, Tony Geronimo
Willis, Helen L.
Willison, Julia C.
Willmett, Hallie Charles
Willmett, Katherine
Willoughby, James A.
Wilson, Gary Alexander
Wilson, Rhoda Lynn
Wilson, Zola Sharon
Wingo, Carol Ann
Wisdom, Paul Richard
Wisenor, Susan Marie

Walking On...

Evelyn Mitchell Cook

Evelyn Mitchell Cook of Yukon, Oklahoma passed away December 14, 1992. Mrs. Cook was born March 6, 1924 in Kiowa, Oklahoma to William Mitchell and Birdie Smith Mitchell.

Mrs. Cook is survived by her Mother, Birdie of Henryetta, Oklahoma, son, Larry L. Posey of Midwest City, Oklahoma and daughter Sharon Bramlage of Norman, Oklahoma.

Mrs. Cook was the great-granddaughter of Eliza Darling and granddaughter of George B. Smith.



Leo M. Doyle

St. Marys, Kansas — Leo M. Doyle, 96, St. Marys, died Wednesday, December 30, 1992, at the Rossville Valley Manor.

Mr. Doyle was a journalist, farmer and stockman. He lived in Pottawattomie County most of his life. He served as an editor for the "Daily American Tribune," a Catholic daily newspaper in Dubuque, IA.

He was born January 18, 1896, in Belvue, within the boundaries of the original Indian reservation, the son of James and Mary Slavin Doyle. He was one-quarter Potawatomi Indian. He moved to St. Marys when he was 12 years old.

He graduated from St. Mary's College in 1918. He obtained a master's degree from Marquette University, Milwaukee, Wisc.

He was a member of Immaculate Conception Catholic Church, honorary Life Member Knights of Columbus Council #657 having joined 77 years ago, St. Mary's College Alumni, Marquette University Alumni and Catholic Church Extension Society.

Preceding him in death were his parents, and his sisters, Sister Mary Conception, Florence Pearl, Regina Coleman, and Genevieve Dockry.

Survivors include five nieces and six nephews: Marjorie Guerich, Jim, Bob, Sister Virginia and Jerry Pearl, Maureen Howes, Marygene Fagan, Mary Ann Harty, Pat, Mike and Dennis Dockry.

He is also survived by 39 great-nieces and great-nephews; 27 great-great-nieces and great-great nephews and one great-great-great niece and one great-great-great nephew.

Concelebrated Mass of Christian Burial was 10 a.m. Saturday at Immaculate Conception Catholic Church, St. Marys. The celebrants were Fr. Carl Dekat and Fr. Tony Rochel, S.J. Burial was in Mt. Calvary Cemetery.

Casket bearers were Dan Marstall, Doyle Pearl, Jerry Flach, James Wurtz, Don Pearl, Mike Pearl, Dave Ronsse and Bill Dockry.

A Rosary was recited Friday at Verschelden Funeral Chapel.

Memorial contributions may be made to Immaculate Conception Building Fund or St. Mary's Hospice.



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		Youth - People of the Fire T-Shirt		8.00	
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		XXL - Seal T-Shirt		10.00	
		Youth Seal T-Shirt		8.00	
		Potawatomi Pow Wow T-Shirt		11.00	
		XXL - Potawatomi Pow Wow T-Shirt		12.00	
		Youth - Pow Wow T-Shirt		10.00	
		Long Sleeve T-Shirts (Fire & Seal)		15.00	
		Satin Jacket with Logo		39.95	
		Youth - Satin Jacket with Logo		29.95	
		Book - Keepers of the Fire		16.00	
		Book - Potawatomi of the West		18.00	
		Book - The Potawatomi		11.00	
		Seal Suncatcher		18.00	
		People of the Fire Suncatcher		14.00	
		People of the Fire Tote Bag		7.00	
		Seal Coffee Mugs		3.50	
		People of the Fire Coffee Mugs		3.50	
		Seal Patches (Cloth)		5.00	
		Book - Grandfather Tell Me A Story		11.00	
		Seal Key Chains		4.00	
		Hardback Address Book		4.00	
		Suede Address Book with Small Seal		4.00	
		Suede Photo Album		4.00	
		Suede Date Book		6.00	
		Suede Check Book		4.00	
		Seal Clocks		20.00	
		Aluminum Seal License Plate		7.50	
		Vinyl People of the Fire License Plate		4.50	

METHOD OF PAYMENT: Check or Money Order (Enclosed)



MasterCard VISA

Card Number



Signature

Expiration Date

Merchandise Total

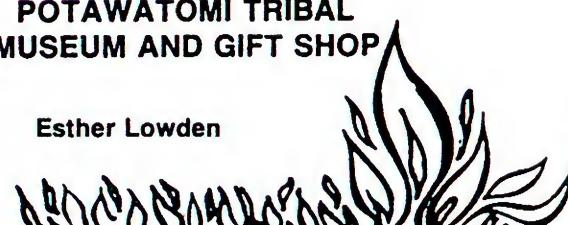
Shipping & Handling
will be added

Subtotal

TOTAL

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REGIONAL OFFICE REPORTS

HOUSTON

Bourzho from Houston!

Thank you, Mr. Chairman, for your gentle reminder in the December HowNiKan that these gray mid-winter days can and should be used for learning, teaching, bringing our families closer and creating something to share with all.

Plans and arrangements continue for the April 24, 1993, Council Meeting in Houston.

While no commercial enterprise will be conducted among our members at this meeting, I hope all of you engaged in your own businesses will bring your cards and brochures to insert in the Native Americans in Texas Business Services Guide" I expect to compile in future months. I can't do it without you input!

Also, we need some volunteers to assist at Council Meeting in the spring, to be sure our Elders are comfortable, our children are well cared for, to help Esther Lowden with the "wearable art" and crafts she so graciously shares with us, and to be generally helpful where needed. Please call to volunteer. We want this to be a good meeting, fun for all as well.

Have a Happy February!!

Lu Ellis

REGIONAL OFFICE DIRECTORY

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FAX (303)863-0152
toll free (800)531-1140

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toll free (800)432-2008

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Irving, TX 75060
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toll free (800) 742-3075

Southwestern

Gail Halterman
7225 West Peck Dr.
Glendale, AZ 85303
local (602) 997-5335
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PORTLAND

Bozho my friends:

The old year was celebrated by some of our tribe with a sober New Years Eve Party and mini Pow Wow. The Salem Dance Club had bingo at 3 p.m. and then a potluck dinner at 6:30 and the grand entry began at 7:30 p.m. The children really enjoyed getting to do all the dances they have practiced all these weeks. It was held at the Eagles Hall, on Cherry Avenue in Salem. Everyone had a wonderful time despite the snow and cold ...

About a month ago we had an overnight campout at Camp Smith Boy Scout camp. It was an inter-tribal pot luck and campout. We have one every year, but up to now it has always been in one of our backyards. But this year they decided we had to get back to nature ... the lodge at Camp Smith is very primitive, especially after they have turned off the water and heat for the winter. But we all survived very nicely with a portable generator for the lights, packed in our own water and the large fireplace in the end of the lodge made it warm and cozy for everyone.

The stories told by the elders were meant for the children but were enjoyed by everyone. The drum was explained and some games played before dinner. Linda Lavender made biscuits in a dutch oven over the coals and served them with Elk stew and Oregon blackberry jam. Of course there were lots of deserts after. It doesn't get much better than that.

After dark, it was time for the camp fire. We had laid in a fair amount of wood beforehand, with quite a bit of pitch in the middle. We circled the firepit with black powder and has a special way of lighting the powder without the children seeing it. As the children gathered around, a story was told of how the flames of the fire held a legion of love and to watch the flames where these two lovers dance. Everyone held hands

around the fire and called for the fire to start. Almost like magic the flames came and the fire started. The younger children were amazed and the older ones were very curious. More stories were told and games played. Oh how you hate to see the fire die down, but you know that is the time to bring out the marshmallows ...

Now bedtime is another story. This lodge has, besides the large fireplace at the end of the room, long tables down the middle, with benches on either side, and 20 bunk line both sides of the room. Now I want you to know that I got my bed roll on a lower bunk right off. Those bunks are very old with metal springs on them, and do they squeak ... all night someone was rolling over, coughing, getting up to go outside to the outhouse or putting wood on the fire. Now this is what I call togetherness! And I really think I might have made it okay if Susan hadn't dreamed that a rat ran across the floor. Susan's yelling ... Reggi trying to find a flashlight, (it was the little dog trying to find a warm place to sleep) but it woke everyone up and by the time that commotion was over it was nearly time to get up...

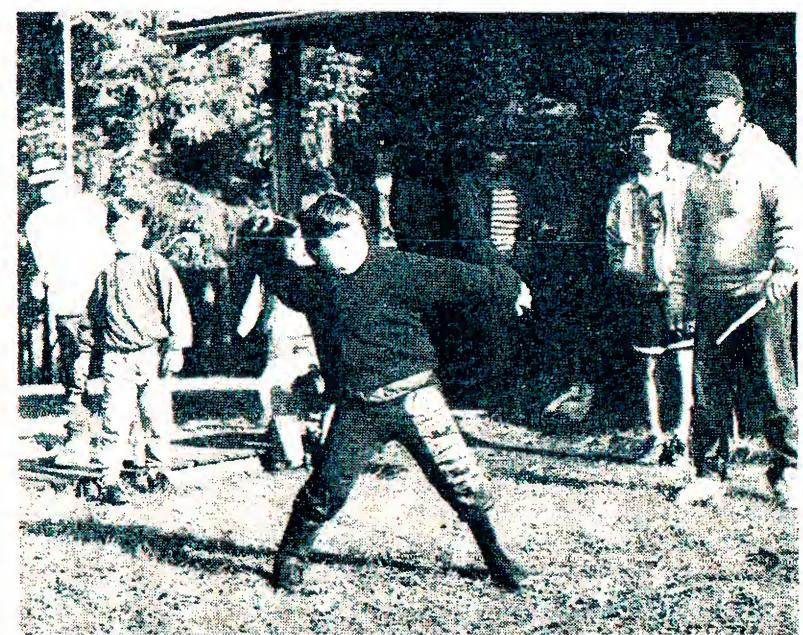
Well, breakfast was wonderful

with more hot biscuits, and scrambled eggs and bacon ... those girls of mine are good cooks! All in all it was fun and I realized that the 16 adults and 12 children had done very well ... and after all, we are modern day Indians, using the white man's tools to better our own life and the lives of our children, but still holding on to old ways and the love of mother earth and all things that have been given to us by the great spirit.

Migwech,

Rocky Baptiste

Oh, Great Spirit! Give me back the courage of the olden Chiefs. Let me wrestle with my surroundings. Let me once again live in harmony with my environment. Let me humbly accept this new culture and through it rise up and go on. Like the thunderbird of old, I shall grab the instruments of the white man's success — his education, his skills. With these new tools I shall build my race into the proudest segment of your society. I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land. (From MY HEART SOARS by Chief Dan George, Hancock House Publishers, P.O. Box X-1, Blaine, WA 98230)



SOUTHWEST REGION

Gail Halterman of Glendale, Arizona, has been named Regional Representative in the Southwest Region, replacing Belva Fincher, who operated the regional office until last August.

Gail, who is a Bruno, is the mother of a lovely and energetic two-year-old daughter, Ashleigh.

Born and raised in Phoenix, Gail is familiar with native American affairs, having been raised and

schooled among Native people all her life. She counts among her friends many Navajo, Hopi, Pima, Papago, Apache, Zuni, and other native people from the area.

Gail met many attending tribal members at the Southwestern Regional Council meeting which was held on January 30th at the Heard Museum in Phoenix. Those tribal members who did not have an opportunity to meet her then should

call and introduce themselves at the numbers listed below.

Gail can be reached at:
Citizen Band Potawatomi

Tribes

Southwestern Regional

Office

7225 West Peck Drive

Glendale, AZ 85303

Local calls: (602) 997-5335
or call toll free (800) 452-8996

— Support Your How-Ni-Kan —

REGIONAL OFFICE REPORTS

NORTH CALIFORNIA

Bourzho from Merced, California

As we venture into the new year, our activity has picked up with most of the calls relating to the upcoming Regional Council Meeting. Thanks to the many who have called to offer assistance and help.

Please note that the Regional Council Meeting Schedule listing in the December issue of HowNiKan (page 7) indicated that your meeting would be held in Santa Clara. That was last year's site. This year it will be held at Lake Yosemite in Merced. Refer to your invitation for specifics.

A tri-tip dinner is planned with a pot-luck dessert table. There will be donuts and coffee for early arrivals. Anyone who arrives on Amtrack, bus and/or by air can be picked up and transported to the Lake Yosemite facility.

Anyone who would like to attend and has transportation problems, please call me that we might try to assist. By the time this is published, we will have sent the invitations, with maps and other data regarding a trip the following day to Yosemite National Park. Many years ago the Me-Wuk tribe spent the summer months in this beautiful setting of nature.

Should you have suggestions or questions, please give the office a call. We look forward to meeting all who attend, and I know that the 50 members of my family here in central California are all excited about this meeting.

Additionally, I have been asked to speak at several grammer schools in the Valley, and hope to further knowledge of our culture through this process.

I would also note, the best time to reach me in the office is in the morning hours (early).

Again, plan for the weekend of February 27th, and help make this the biggest, most attended council meeting ever.

Megwetch,

Gary Bibb

DENVER

As the new year begins, we have so much to look forward to. We have made so many positive moves to bring ourselves closer together as a family and hope to be able to do even more in 1993.

I am so pleased to see the increase in enrollment, as evidenced by the many requests that I get for information and forms. Whole families are being enrolled especially the minor children, which is so encouraging to see that our heritage will continue and grow.

But once again, I am asking for your input! What do you want? What activities would you like us to pursue this year? Do you want more beading classes? Do you have a story to tell? Would you like to have more get-togethers, such as a brunch, or Pow-Wows and other events that will be coming up this year? I would like to have a large group of us attend the upcoming Denver March Pow Wow, a 3-day, outstanding affair here.

I want this office to support the activities that you want, so please if there is someone out there who could teach us some of the dances, or share other experiences with us, let me hear from you.

I would like to see 1993 enrich our cultural heritage by getting us more involved with some of the new programs available. The free seed bank is one example and many other programs have been and will be detailed in the HowNiKan. If you plan to attend our Shawnee Pow Wow in June, let me know and possible we can meet there and spend some time together.

There is much we, as a group from Denver area, can accomplish, but I can't do it alone. I need you input and suggestions, so please let me know your feelings on what you would like to see happen this year.

Feel free to call me any time, and if you have to leave a message, I will return your call. So please, give our future some thought and then give me a call with your ideas.

Thank you,

Norma Whitley

DALLAS

Marjorie Hobdy of Irving, Texas, has been selected to replace Kim Anderson as the Regional Representative in the Northern Texas Area.

Marjorie is a Kahdot, born in Borger, Texas. She has lived in the Dallas area for the past twenty-four years where she raised seven children. In addition, she now reaps the benefits of all that work; she enjoys four grandchildren.

Marjorie has a long and distinguished career as an executive secretary and coordinator. Her sense of organization and attention to detail will complement the work of her predecessor in this position and they will be working together closely to assure a smooth transition of the regional office servicing the Northern Texas area.

An excellent opportunity to both meet Marjorie and thank Kim for her past efforts will be at the Northern Texas Regional Council meeting on April 17th.

Tribal members should note the new address and telephone numbers for the Northern Texas Regional office:

Citizen Band Potawatomi Tribe
Northern Texas Regional Office
3132 Kathy Lane
Irving, TX 75060
Local calls: (214) 790-3075
or call toll free: (800) 742-3075

PASADENA

Bourzho from Pasadena!

Some of you will have read this column before our 1993 Southern California Regional Council Meeting and some of you will have not. If you are reading this after February 13th, much of what I'm about to tell you is history. Still, please read on.

As with all the regional meetings, a lot of work has gone into making our regional council meeting conform to the wishes you've expressed personally and through telephone calls and letters. The entertainment, the food, the games — none of it is automatic. It's hours of planning, arranging, hauling, and worrying. There are many people who deserve a lot of thanks for their efforts, and I doff my hat to them again here.

Taking the meetings outdoors is a risky business, even here in normally sunny Southern California. As you all know, we've been enjoying above-average rainfall this winter. The hope is, of course, that we don't have too much of a good thing and get rained out of our outdoor site in Brookside Park.

Please be aware that contingency arrangements have been made for an alternate site for our meeting, although it will again put us indoors in a dining-room setting. If that turns out to be necessary, we'll still have a lot of fun, good food, and sharing. Please don't let a little rain turn you away. Plan to come anyway. I promise you will be comfortable and have a good time.

If it becomes necessary to shift to the alternate site, or if you're not sure, just call this office at (818) 796-2008 or (800) 432-2008 a day or two before the meeting and you'll be brought up to date, either by taped message or in person.

If you cannot attend the meeting and hear the following appeal from me personally, there is one thought that I would like to pass along to you now:

Please vote in this year's election.

Study the issues carefully, read the ads and articles in this, your newspaper, then vote your conscience.

It was not too long ago we didn't have the option of voting in tribal elections unless we were in Shawnee on election day. It is a shame to waste the privilege/responsibility we now have by not filling out a request for an absentee ballot and then voting immediately when the ballot arrives.

At this point in our history, with the tremendous challenges facing our tribe from many fronts, the issues are just too important to ignore. More than ever, your vote counts.

End of sermon.

Again, thanks for your participation in the regional representation process so far. As always, your Southern California Regional Office stands ready to assist you in any way we can. Stay in touch.

Megwetch,

Jeremy Bertrand Finch

SEATTLE

March 13, the date set for the Washington Regional Meeting in Seattle, is drawing ever closer. Plans call for an afternoon of entertainment, information, and good food; if you've forgotten to phone in your reservations, please give me a call TODAY (1-800-722-8055). As those of you who live in western Washington know, the threat of snow still hangs over our area even in March. For that reason we will again hold the meeting indoors. But there should be things going on to interest all age levels, so bring the family! This time is planned for you — a Potawatomi Indian.

While you're in the Seattle area, stop by the "new" (it's been open a year now) Seattle Art museum and take in the "Art of the American Indian Frontier: The Collecting of Chandler and Pohrt" exhibit opening there March 11. Seattle is one of only four cities nationwide to host this special showing. Milford Chandler frequently visited Wisconsin settlements of Winnebago and Potawatomi people to purchase items for his collection while Richard Pohrt focused his collection on items pertaining to the northern Plains tribes. Currently the museum is closed Mondays. Entrance fees are \$5 for adults, \$3 for Seniors and Youth, free for those under 12 accompanied by an adult; the first Tuesday of the month is free. There are various parking garages nearby and some handicapped spaces up close. The exhibit looks fascinating and I can hardly wait to attend!

By now tribal members in Washington and Idaho should have received a mailing from me consisting of an introductory letter, a questionnaire, and a reservation form for our March 13 meeting. If you haven't, it's because I don't have your address in my files. PLEASE CALL ME and help me update my list! I have additional letters and questionnaires so you will receive a copy of each — and the reservation slip if there's time.

Meanwhile, I look forward to seeing you at the Regional. If I can help with anything else, I'm only a phone call away.

Susan Campbell

REGIONAL COUNCIL MEETING SCHEDULE

Long Beach	Saturday, Feb. 13
Merced	Saturday, Feb. 27
Seattle	Saturday, March 13
Dallas	Saturday, April 17
Houston	Saturday, April 24
Kansas City	Saturday, May 15
Tulsa	Sunday, June 6



Ed Herndon and daughter



Mr. & Mrs. Vernon Houck



Angela Miller (right) and sister



Bob Davis and wife Jary



Joie White and husband Robert

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PA**

Decem

Fire Lak

PHOTOS BY VICE



Connie Baker (right) and mother with Robert Komacheet



Gayla Danyeur, Kathy Powell and Linda Poe



Left to right: Nancy Butterfield, guest; Dee Garettson, Patty and Clint Hawkins



Linda Capps and Rocky Barrett



Judy Wood



LaChresia Whitley (right) and daughter



Susan Reinish, Esther Lowden with guest, Josephine Wise and son



David and Chris Qualls



David Kubiak and wife Virginia

Band
Tribe
Employee
ng

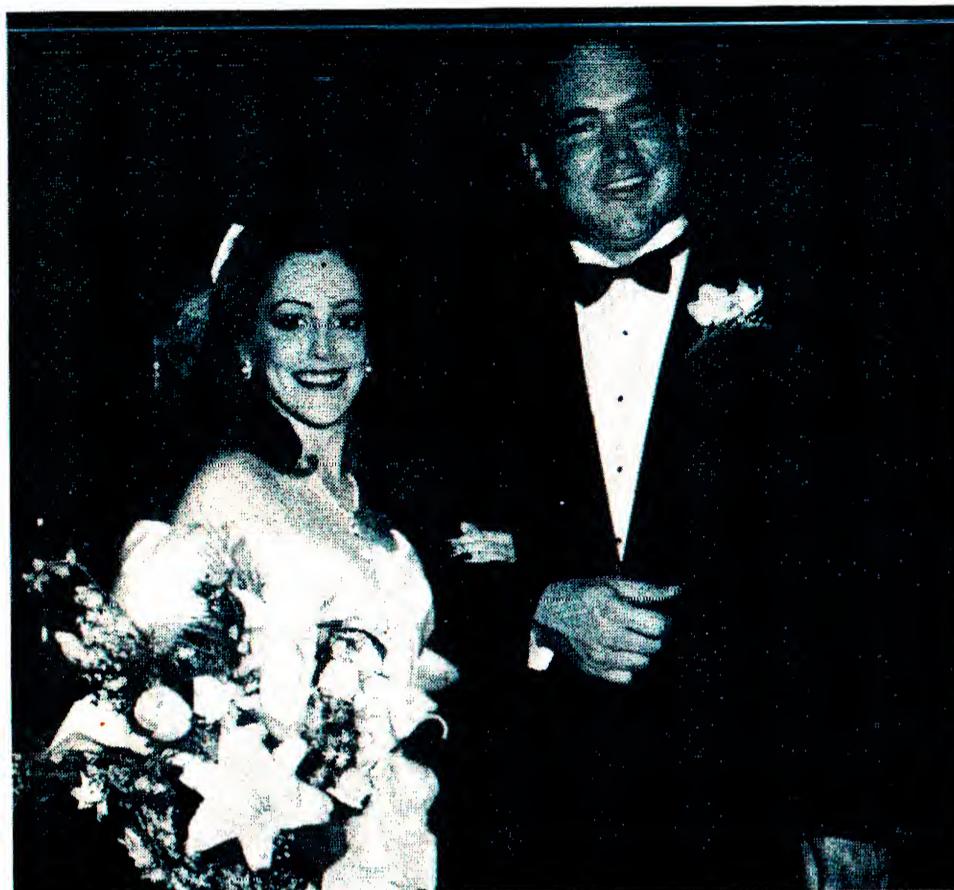
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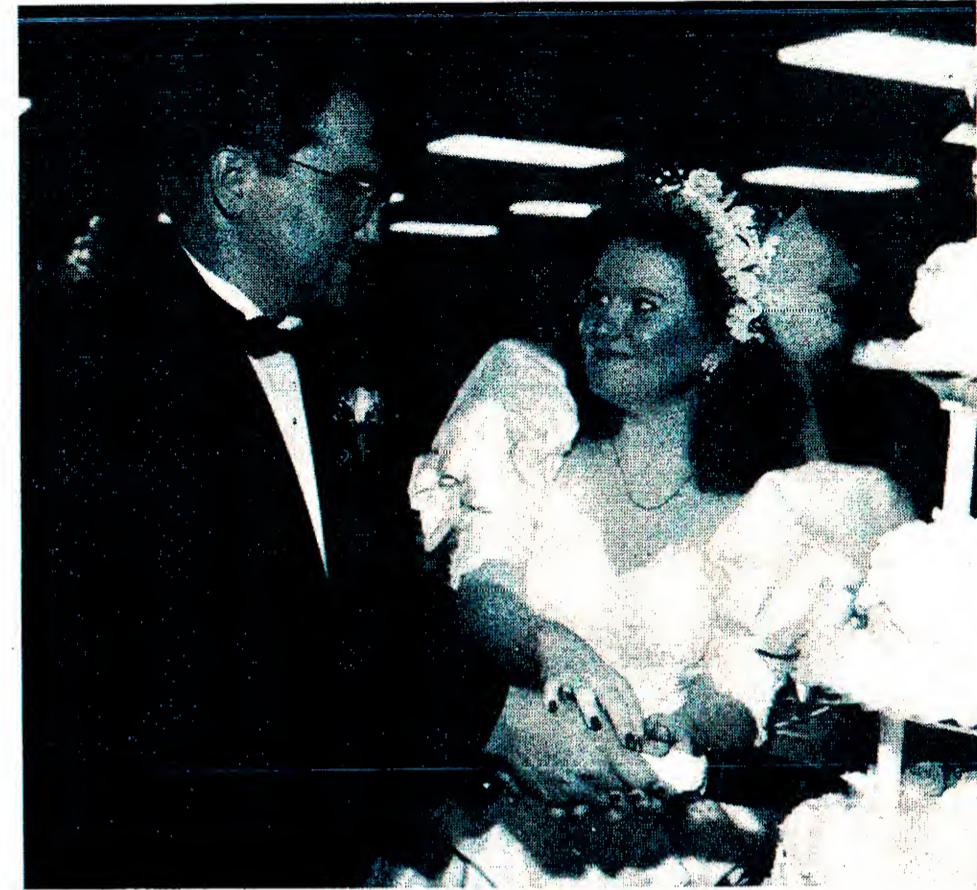
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MAN LINDA CAPPS

Wedding Bells . . .



Mr. And Mrs. Josh Barrett



Mr. And Mrs. Jack Barrett

As Potawatomi tribal members all over the country become increasingly aware of their Native American heritage, they seek new ways to blend the traditional with the modern.

One of the most significant and meaningful ways this can be done is in a marriage ceremony. In the November HowNiKan, Oregon regional representative Rocky Baptiste told a little about a traditional wedding in his family and shared a photograph. On Page 4 of this month's edition, Chaplain Norman Kiker and Lone Eagle also talk about weddings and marriages. All across the country, more and more families are showing interest in such ceremonies and are seeking advice on planning such events.

During the past, that was especially true for two Potawatomi elected officials. Chairman John A. Barrett Jr., who is frequently asked to participate in the weddings of other tribal members, was called on to do the same for both of his sons, who were married only a few months apart. And later in the year, he also helped out as the son of Business Committeeman Hilton Melot was married in an unusual ceremony held at the tribal powwow grounds.

Chairman Barrett's oldest son Josh and his bride Suzanne were married March 21 in an evening church ceremony that incorporated some traditional touches. Two months later, on May 23, the chairman's youngest son Jack and his bride Tiffany were married in another evening church service (moved indoors because of rain) that leaned even more to the traditional Indian ways, and their reception was held in the Long Room at tribal headquarters.

But it was the wedding of Jason Melot and Devra Sackman on Oct. 17 that was perhaps the most interesting blend of old and new. The wedding was at the powwow grounds in the afternoon, with tipi poles and greenery forming a backdrop and tribal Supreme Court Chief Justice William G. Rice performing the unusual ceremony with Chairman Barrett's assistance.

For those of you who might be interested in such a ceremony in your own family, Chairman Barrett is sharing the remarks he made at that wedding and invites you to use them as you wish in your family:

Good afternoon. Devra and Jason do me a great honor today in inviting me to be a part of their marriage ceremony. Jason is a member of the Potawatomi Indian tribe. Seven generations of his family before him back to 1838 have been elected leaders of his tribe. The ceremony this evening will incorporate some aspects of a traditional Potawatomi marriage. The joining of two people in holy matrimony is the creation of a new family. A marriage is also a joining of old families. When Jason and Devra are man and wife, their lives forever join a part of the destiny of their two families together. Families joined together are a tribe. Through Christ, we are all joined as one family and one tribe.

The Potawatomi were among the first Native Americans to accept Christ. They met with French missionaries around Lake Michigan in the 1600s. Their conversion to Christianity was helped by the fact that the old Potawatomi religion believed in one God who created all things. They believed in an original man from which all men descended. And they had a prophecy of the coming of God to Earth in the form of a man.

What we know today of Potawatomi legend says that God created original man, Anishnabe, who traveled the world in search of his father and mother. As the story goes, he first went East to the shore of a big lake, called Gitchee Goomie, where he heard a woman's voice singing a beautiful song that filled his heart with joy.

He crossed the lake and came to a bark lodge set in the forest. This was the lodge of the Firekeeper. He was the being who made the gift of fire to original man to warm him. The lodge faced the west so the evening light shown in on the singing woman. She was Firekeeper's daughter. The words to the beautiful song were "I have been waiting for you, and have made this home for us." Anishnabe and Firekeeper's Daughter formed the first marriage.

They were very much in love, and not just because she was the only woman on earth. The love that flowed between them was very real. It was called zah-gi-da-win, was blessed in God's eyes. Most important was the feeling of respect that they felt for each other. Being the first man and woman, they still had to mold their roles and divide the



Josh., Jack And John A. "Rocky" Barrett

responsibilities of their life together. This foundation of respect, or ma-na'-ji-win, as to be a very important guide to future unions between men and women.

They had four sons who they sent in the four directions to learn of Mother Earth. The smoke that I am using is made of the discoveries and gifts these sons received and made in their journeys. They are sweet grass, tobacco, cedar and sage. Sweet grass was the first plant to grow on Mother Earth. It is kept in a braid, like a mothers' hair. It came from the son who traveled North, the place where snows purify the rivers and streams of the Earth each year. Its smoke is used to keep evil away from your home and keep you safe in your travels.

Tobacco is the gift from the East. Sunrise in the East each day is the beginning of the miracle that God created in creating Mother Earth. When the son of Anishnabe saw the light across the ocean each morning, he realized that the east is the source of knowledge of God and of the miracle of creation. So he brought back tobacco to be used in prayer. Its smoke represents your visible thoughts carried to God.

Next is cedar. Cedar was given to the son who went South, the direction of birth and growth. South is the source from which the birds flew with the seeds that spread the flowers and plants of the Earth. Cedar smoke will purify your body and protect you from evil.

The fourth plant, sage, was brought back by the son who went West over the mountain and desert. He discovered that as the setting of the sun completes the cycle of the day, the West completes the cycle of life. He was told that the land where your spirit went after death was beyond the setting sun. Sage is used to prepare your spirit. It purifies your body and surroundings, and helps keep you in good health.

The feather I am fanning the smoke with is an eagle feather. The eagle plays a very important role in Indian culture.

After God brought the great flood that destroyed the earth, the survivors of mankind prospered for many generations. But they grew idle. There was plenty to eat. So, many

Continued, next page

the new Potawatomi way



Chairman Barrett Begins The Sackman-Melot Wedding Ceremony At The Tribal Pow Wow Grounds



Chief Justice Rice Explains The Four Directions To The Couple

Continued from previous page

who should be hunters began to paint their faces and speak of being warriors. Mankind fell into the same sinful patterns as before. Pride and elitism overcame peace. There was no humility or generosity. Religion was being used to gain personal power. There was warfare and cruelty. God became angry. He became so angry he decided to destroy mankind in four days.

On the dawn of the fourth day, the eagle flew out of the dawn, the place between darkness and light, and flew straight up into the sky to talk to God. He said to God, "Lord, I know the world is full of sin and corruption. I know it seems there is not much worth saving. But there are still many who believe. There are still many who are humble and lead righteous lives. I see the tobacco smoke of their prayers when I fly over. Please let me fly over the earth each day at dawn and look over the people. As long as I can report to you each day that there is still one person whose prayers of smoke are rising, I beg you to spare the earth for the sake of the unborn. Because it is in the unborn that there is still hope for mankind."

So the Creator pondered the words of the eagle, and then He decided to entrust him with the duty of reporting to Him, each day, the evidence of the faith of Earth's people. So with this eagle feather, I am sending the smoke of our prayers to God in the name of his son, our savior, Jesus Christ, in witness of our faith. I am touching you with this smoke to purify your hearts and souls.

As Chief Justice Rice takes Jason and Devra to each of the four directions, he's

instructing them in the symmetry of life as man and wife. Life is a cycle and a circle. The four directions symbolize this cycle just as Christ and all mankind have four stages in their lives — their birth, life, death, and rebirth. All of the living things on earth are a part of the cycle of life. East is the beginning, South is the direction of life, West of our passing, North is our rebirth.

(Prayer) Most gracious God, we give thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be a way of life. We thank you, also, for consecrating the union of man and woman in his Name.

By the power of your Holy Spirit, pour out the abundance of your blessing on this man and this woman. Defend them from every enemy. Lead them into all peace.

Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads.

Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death.

Finally, in your mercy, bring them to that table where your saints feast forever in your heavenly home; through Jesus Christ our Lord, Amen.

The gift of the bride's blanket from Jason's grandfather Raymond Melot and his father, Hilton Melot, to Jason for presentation to Devra is a pledge that the entire Melot family will protect and provide for Devra just as her own family, because now they are one family.



Mr. And Mrs. Jason Melot

Issue is sovereignty, not cigarettes, chairman says

Continued from page 1

Barrett Jr. and Tribal Secretary Bob Davis. A resolution authorizing Barrett to enter into the compact on behalf of the tribe was approved by the Business Committee on a 5-0 vote at a Dec. 18 meeting.

That resolution states that the tribe believes "that a resolution of the differences between the Tribe and State of Oklahoma can be resolved in a manner satisfactory to both parties through the execution of an agreement by compact."

Whether the compact is "a resolution of the differences" between the tribe and the state remains to be seen, but it appeared to be the best course for the tribe under the circumstances, according to Business Committee Chairman John A. "Rocky" Barrett. "The Citizen Band Potawatomi lawsuit with the Oklahoma Tax Commission was not an issue of the taxation of cigarettes," he explained. "The final opinion of Oklahoma Tax Commission v Citizen Band Potawatomi Tribe of Oklahoma was that the state could

not collect taxes on tribal land because of the doctrine of tribal sovereignty, prohibiting them from enforcing state jurisdiction.

"The issue was, as has been the issue in every single court appearance this administration has made, one of tribal sovereignty. The decision rendered by the U.S. Supreme Court contained dicta (language not directly contained in the opinion) that repeated the remark of one of the judges saying that the state has a 'right with no remedy.' The Oklahoma Legislature seized on this dicta as if it were part of the opinion to pass Senate Bill 759 under the guise of being an education funding bill.

"Not only do we believe the Legislature violated the Oklahoma Constitution by initiating a revenue bill in the State Senate as well as authorizing the collection of taxes on pull tabs in state bingo halls before pull tabs were legalized, the language in the bill contained a clause we characterize in Indian Country as 'the Indian Cigarette

Tax Extortion Bill.' SB 759 says that if you refuse to sign a 'compact' with the state agreeing to pay them 25 percent of state cigarette taxes via collections from the wholesaler of cigarettes to the tribe, the tribe will be subject to a 75 percent tax after Jan. 1, 1993.

"Compounding the problem is the fact that one of the Five Civilized Tribes, namely the Cherokees, chose to negate the advantages to Indian tribes — won at great cost to this tribe in Oklahoma Tax Commission v Citizen Band Potawatomi Tribe — and agreed to pay the state taxes. At the time the Cherokees agreed to sign the compact, they did not have to pay the state taxes. This compact preceded the passage of Oklahoma SB 759.

"To simplify this whole explanation, the tribe was faced with the choice of going back to court and fighting a tax against the tribe that carried the weight of the Oklahoma Legislature and a prior agreement from the largest Indian tribe in the United States," Barrett said. "It was

simply a business decision on the part of the Business Committee that the risk/benefit ratio of fighting another lawsuit was very poor. It would have cost us more money to fight than we would have made in cigarette taxes. The loss to sovereignty had already occurred. The Nixon/Reagan/Bush Supreme Court is notoriously anti-Indian. The likelihood of our winning or even getting an appearance before the Court was very slim. So we signed the compact.

"This whole issue brings home the point even more strongly that the future of the Potawatomi Tribe should not be tied to white man's vices. We should use this money — cigarettes, gaming, etc. — as seed money to develop legitimate business enterprises. For this reason, the Business Committee has chosen to expand its tourism and entertainment business and invest in the expansion of our bank. As the only tribe in the U.S. with a healthy, growing national bank, we have a unique, long-term opportunity to

provide funding for services to our people."

Speaking of tourism and entertainment, the third — and most significant — compact affecting the tribe, the one which will legalize video lottery machines, was still awaiting federal court action at press time. Although the compact, the first of its kind in Oklahoma, was agreed to by the tribe, the state and the U.S. Dept. of the Interior, U.S. Attorney Bob Heaton has challenged its legitimacy on the grounds it may violate the 40-year-old Johnson act. Heaton and the tribe agreed to let federal courts decide, and briefs were filed in December.

"We're in a holding pattern," Davis said in mid-January. He said the company is "on Judge Lee West's desk" and there has been no indication of when he might rule. In the meantime, when weather permits, work has been continuing work on an expansion to the tribal bingo hall to accommodate the anticipated new business.

TEXT OF POTAWATOMI-STATE OF OKLAHOMA TOBACCO TAX COMPACT

POTAWATOMI/OKLAHOMA TOBACCO TAX COMPACT

WHEREAS, the Citizen Band Potawatomi Indian Tribe of Oklahoma (hereinafter "Potawatomi") is a federally-recognized Indian Tribe with sovereign powers of self-government possessing all powers rightly thereto pertaining; and

WHEREAS, the Potawatomi's Constitution authorizes the Business Committee to speak and act on behalf of the Potawatomi; and

WHEREAS, the Potawatomi and its membership own or have jurisdiction over various tracts of land surrounded by the borders of the State of Oklahoma, known and commonly referred to as "Indian country"; and

WHEREAS, the State of Oklahoma (hereinafter "Oklahoma") is an independent sovereign state within the United States of America, possessed of full powers of state government; and

WHEREAS, Oklahoma and Potawatomi each respects the sovereignty and laws of the other; and

WHEREAS, Oklahoma contends it is authorized to collect state taxes on cigarettes and tobacco products sold by Tribal businesses to non-Tribal members in Indian country; and

WHEREAS, federal Indian law recognizes that tribal jurisdiction is extant in Indian country regarding the rights of Indian tribes to pass their own laws and be governed by them including the right to sell cigarette and tobacco products to tribal members free from state taxation; and

WHEREAS, Oklahoma recognizes the financial, cultural, educational and economic contributions of the Potawatomi to Oklahoma and Oklahoma citizens and the Potawatomi in turn recognizes the need to develop and maintain good tribal/state governmental relations during this period of cooperation;

NOW, THEREFORE, the Potawatomi, by and through the Chairman of its Business Committee, who is duly authorized by resolution, and Oklahoma, by and through its Governor, do hereby enter into this compact for the mutual benefit of the Potawatomi and Oklahoma, to-wit:

1. All sales of cigarettes and tobacco products in Indian country as defined by federal law shall be governed by the provisions of this Compact when said sales are made by Tribally-owned or Tribally-licensed businesses.

2. The Potawatomi agree to require all those licensed by the Potawatomi to comply with the provisions of this compact.

3. The Potawatomi or its licensees agree to make a payment to Oklahoma in the amount equal to twenty-five percent (25%) of all Oklahoma excise taxes on all cigarettes and tobacco products purchased by the Potawatomi or the Potawatomi's licensees for resale in the Potawatomi's Indian country, without reference to the membership or non-membership status of the purchasing public.

4. Any store, not tribally-owned or licensed, operating within the Potawatomi's Indian country and engaging in the sale of cigarettes and tobacco products, shall not be subject to the provisions of this compact.

5. Said payments shall be collected by all wholesalers, distributors, jobbers or warehousemen selling cigarettes and tobacco products to the Potawatomi and to the Potawatomi's licensees for resale in Indian country and shall be collected at the time of the wholesale transaction and included in the wholesale purchase price for remission to Oklahoma.

6. The Potawatomi agree to purchase cigarettes and tobacco products only from wholesalers, distributors, jobbers or warehousemen licensed by Oklahoma, or from wholesalers, distributor, jobbers or warehousemen who agree to provide for

verification to sale to the Potawatomi and tribal licensees and who agree to provide for verification to sales to be made by state officials on a timely basis. The Potawatomi shall at all times maintain and provide Oklahoma with a current list of all its tribally-owned and licensed retail stores and all wholesalers, distributors, jobbers or warehousemen shall forward copies of all invoices of wholesale sales to the Potawatomi's tribally-owned or licensed tobacco retail outlets to Oklahoma and to the Potawatomi.

7. All cigarettes sold shall bear Potawatomi and Oklahoma stamps or a single stamp approved by both parties, verifying that all applicable Tribal taxes and the payments authorized herein have been paid to the wholesaler at the time of purchase. In the event that both tribal and Oklahoma stamps are used, each party shall bear its respective cost of affixing its stamp. In the event a single stamp is used, Oklahoma shall bear all costs relative thereto, unless mutually agreed otherwise. At the option of the Potawatomi, someone on behalf of Oklahoma or the wholesaler, distributors, jobbers or warehousemen shall affix the required stamp or stamps.

8. Both parties agree that unstamped cigarettes are contraband, and that each party has the right to seize contraband. The Potawatomi may seize all contraband located within its Indian country. Oklahoma may seize all contraband located within the lawfully-recognized boundaries of Oklahoma, excluding Indian country of the Potawatomi.

9. The term of this agreement shall be ten (10) years from its effective date. At the end of said term, this Compact shall continue in full force and effect for consecutive terms of ten (10) years, unless either party hereto gives to the other written notice that the Compact shall terminate at the end of the present term, provided that such notice is given at least six (6) months prior to said termination.

10. By entering into this compact, the Potawatomi do not concede that the laws of Oklahoma, including its tax laws, apply to the Potawatomi or its members regarding activities or conduct within Indian country.

11. By entering into this Compact, Oklahoma agrees that the payments heretofore described shall be in full and complete satisfaction of all cigarette and tobacco products taxes that Oklahoma may claim to be owed by the Potawatomi and covenants not to take any action against the Potawatomi to collect any other cigarette and tobacco products taxes it may claim to be owed.

12. Each party shall hold the other, including its agents and licensees, harmless from any past taxes or payments in lieu of taxes on cigarettes and tobacco products.

13. This compact shall be effective on January 1, 1993, provided that it shall not be effective until and unless fully executed by all parties and the original, or a properly certified copy of, a properly-prepared and approved resolution of the Potawatomi authorizing the Potawatomi's Business Committee to enter into and execute this agreement is attached.

IT IS AGREED this 4th day of January, 1993.

ATTEST
Bob F. Davis
Tribal Secretary

POTAWATOMI
John A. Barrett, Jr., Chairman
Citizen Band Potawatomi Indian
Tribe of Oklahoma

ATTEST:
John Kennedy
Secretary of State

OKLAHOMA
David Walters, Governor
State of Oklahoma

OTHER TRIBES

AMERICAN INDIAN POPULATION

The population of the 25 biggest American Indian tribes, based on the 1990 census count, and 1980 estimates:

<u>Tribe</u>	<u>1990 Pop.</u>	<u>1980 Est.</u>
Cherokee	308,132	232,080
Navajo	219,198	158,633
Chippewa	103,826	73,502
Sioux	103,255	78,508
Choctaw	82,299	50,220
Pueblo	52,939	42,552
Apache	50,051	35,861
Iroquois	49,038	38,218
Lumbee	48,444	28,631
Creek	43,550	28,278
Blackfoot	32,234	21,964
Canada, Lat. Am.	22,379	7,804
Chickasaw	20,631	10,317
Potawatomi	16,763	9,715
Tohono-O'Odham	16,041	13,297
Pima	14,431	11,722
Tlingit	13,925	9,509
Seminole	13,797	10,363
Aiskn Athabskans	13,738	10,136
Cheyenne	11,456	9,918
Comanche	11,322	9,037
Paiute	11,142	9,523
Puqtsnd-Salish	10,246	6,591
Yaqui	9,931	5,197
Osage	9,527	6,884

Seminole Nation agree on distribution; members to receive assistance

(From *The Seminole Producer*, Dec. 29, 1992) — When \$42 million was deposited by the federal government in the accounts of the Seminole Nation in May 1991, many Seminoles lobbied for a "per capita" distribution of at least \$1,000 each.

Tribal leaders, including Principal Chief Jerry Haney, said a per capita distribution was not possible under the rules set by Congress and the Bureau of Indian Affairs. However, Haney said, he would try to effect a distribution.

Four plans and three rejections later by the BIA, acceptance has finally come for the distribution of up to \$1,000 for each tribal member, aged 18-54, in program money.

What that means, said Famous Marshall, Seminole Nation information director, is that tribal members can apply for financial assistance in social welfare, housing and employment.

Social welfare can include medical equipment, clothing or eye care. Housing includes obtaining housing, maintenance, repairs, maintenance, appliances, furnishings and utilities. Employment includes transportation, money for job searches and equipment.

"I think we've got them covered," Marshall said, explaining that virtually every tribal member should be able to receive the maximum amount of \$1,000.

The \$42 million is payment to the tribe for the lands taken when the Seminoles were moved from Florida to Oklahoma.

Haney is giving the go-ahead to begin preparations in starting the household Economic Assistance Program. The chief's announcement comes after receiving notifications from Bureau of Indian Affairs officials that the program follows Public Law 101-277.

In a letter from Jim Fields, superintendent of the Wewoka BIA agency, the BIA approved a 1993 judgment fund program budget for nearly \$7.3 million. This amount includes existing judgment fund programs, and \$5.9 million for HEAP.

Seminole enrollment increases rapidly last two years

(From *Cokv Tolvme*, November 1992) — Tribal enrollment officials announced that the amount of people enrolling into the Seminole tribe is rapidly increasing. According to Linda Hulbutta, tribal enrollment secretary, the program has seen an increase of nearly 23% in the last two years. She also said that over 900 applications for enrollment are now pending.

Before the tribe received the award money, the tribe had an estimated 9,000 tribal members. This estimate includes enrolled members living across the U.S. Since receiving the money, the current enrollment is estimated to be over 11,000 members. (This estimated count is based on members proving Seminole by blood.)

Osage language classes taught in Oklahoma

(Associated Press) — The unwritten language of Oklahoma's Osage Tribe is heard again every week in a classroom here.

Ed Redeagle Sr., 72, is the master teacher in a weekly Osage language class at the Osage Museum.

The classes are free, funded through a \$500,000 trust left by Lillie Morrell Burkhardt, a descendant of tribal Chief Pawhuska, and a \$5,000 state grant to preserve the tribe's culture and language.

"Part of our mission is to preserve the culture, and a lot of the Osage culture is in the language," said historical society official Bob Blackburn. "The two are really inseparable, because half of Oklahoma history is Indian history."

Redeagle learned his tribe's unwritten language from his parents, grandfather and older brothers.

"There was a lot that I forgot,

but when I started with this, it started to come back," he said. "And there are some things yet that I have to concentrate on."

Redeagle says it was hard for him at first to conjure up phrases like "Merry Christmas" (Wa-kon-tah E-shin-key Hom-pah E-tha-lay), "Happy New Year" (O-mi-an-kah Se-ca E-tha-lay) and other English sentences that aren't easily translated.

Scores of students — including Osages, other Indians and some non-Indians — have been Redeagle's students.

After about seven years, the project, sponsored by the Oklahoma Historical Society, will end in May.

"This is something that you can't go down to Wal-Mart or Dillards and buy a book about, or pick up the phone and call a college and say, 'I want to enroll in this class' — this is something you can only learn from the Osage elders, the people left who can speak it," said Billie Ponca,

coordinator of the classes.

She said the language classes are especially significant to Oklahoma, since the Osage is among Oklahoma's native tribes. The Osage were early residents of what now is Missouri, but their domain extended into present-day Oklahoma. They later agreed to purchase their own reservation in Indian Territory.

Redeagle said Osage was still spoken in this northeastern prairie region of Oklahoma some years after statehood. But as time went on, things changed "and it kind of passed away."

Redeagle hopes the Osage project will help convince public schools offer instruction in Indian languages, as recommended in a report in early December by the state Education Department.

The report, "Native Americans: Leaders in the 21st Century," said Indian languages should satisfy foreign language requirements stipulated by House Bill 1017.

Historic Trail to start in Chattanooga area

(From *The Shawnee News-Star*, Dec. 22, 1992) — The removal of 16,000 Cherokees from North Carolina and four other states in the late 1830s to what became Oklahoma will be commemorated in a historic trail that could open by 1994.

The Trail of Tears National Historic Trail will mark the 2,200-mile land and water routes the Cherokees followed in the early 1800s when the U.S. government resettled many of them in Oklahoma.

It will start in the Chattanooga area, where soldiers assembled Indians from North Carolina, South Carolina, Alabama, Georgia and Tennessee in concentration camps, said David Gaines of the National Park Service.

The trial will not be continuous, like the Appalachian Trail footpath, but will be a series of markers, interpretive centers and historic sites. The march was called the Trial of Tears because about half the men, women and children died along the way.

The sites of four forts in western North Carolina could become detached parts of the historic trail, The Charlotte Observer reported Monday.

"We've identified potential sites ... that did play a significant role in the removal," said Gaines, a park official in Santa Fe, N.M.

Soldiers under Gen. Winfield Scott gathered Cherokees into the stockades before sending them to the camps of Tennessee. None of the North Carolina stockades still stands, and all the Tar Heel sites are on private property. The sites are Fort Montgomery in Graham County, Fort Butler and Fort

Delaney in Cherokee County and Fort Hembree in Clay County.

A few buildings along the Trail of Tears still exist, including a log cabin in Illinois. An occupant fed two hungry Indians who knocked on the door after they smelled pumpkin cooking.

The cabin is along the land route that went from Cleveland, Tenn., and Chattanooga through Kentucky, Illinois, Missouri and

Arkansas and ended in Tahlequah, Okla.

Congress authorized the Trail of Tears National Historic Trail in 1987. The park service has completed its three years of planning, but has no money for the project this year.

Gaines said the agency expects to receive \$250,000 in 1994, which will pay for local exhibits, markers and possibly footpaths.

Martin receives pay increase

(From *News From Indian Country*, Late December 1992) — The highest paid tribal chairman in the United States to anyone's knowledge got a five percent pay raise during October of 1992.

Phillip Martin, chief of the Mississippi Band of Choctaw, received a cost of living raise at the annual tribal council budget meeting to provide a new record salary of \$97,385 in annual income, up from \$92,748 earned last year.

The increase came at a time when the tribal debt is \$30 million and the 1992 budget shortfall \$570,000. The reservation population of 4,500 has a per capita income of \$3,000.

Five unpaid council members are currently in litigation with Martin and the tribe in a job discrimination suit. Eleven other council members are paid a \$33,000 salary each.

Martin was quoted in a 1991 AP story saying, "If I was in New York or some place like that, I'd be paid a whole lot more for what I do here."

New clinic for Choctaw Nation; Site approved in Poteau

(From *Bishinik*, Dec. 1992) — The Choctaw Nation Tribal Council has unanimously approved the acquisition of land in Poteau in the city's Industrial Park to be used as a site for the new Indian Health Clinic to be constructed by the Choctaw Nation.

This property, located in an easily accessible area near the main highway, is a total of five acres, which will give plenty of room for the clinic building and lots of parking space.

Chief Roberts and the Tribal Council have worked for many years in an effort to obtain the North LeFlore County clinic for the Choctaw Nation health services.

The facility has been named in honor of Rubin White, a local resident and former Speaker of the tribal Council who put in many hours of planning for the new clinic.

OKLAHOMA NEWS

ITI Productions brings Hollywood to Oklahoma

(From *The Shawnee News-Star*, Dec. 13, 1992) — When Billy Talako Williamson sent out the word he was looking for Pocahontas, the response was overwhelming.

But then that's not too surprising. Williamson's small company, snuggled in a former home overlooking a side street in this Oklahoma City suburb, is making a name for itself throughout the motion picture and television industry as an expert on the life of American Indians.

"We had 54 read for the role over two days," says Williamson, a 44-year-old of Choctaw descent. "I was surprised by the quality we got. I didn't realize there were that many good actresses in Oklahoma."

Williamson doesn't know whether one of those he taped will eventually provide the voice of Pocahontas in a forthcoming Disney animated production. He says similar auditions were held in other centers of heavy Indian population in at least four other states.

But then, even getting called by Disney is a far cry from nearly freezing in Santa Fe, N.M., and pushing on with a film even though the money had run out. That movie was "Pow Wow Highway," a 1987 production of Handmade films and Williamson's first real shot at the big time.

"They ran out of money, but I believed in them and stuck it out," Williamson says with a shrug. ITI Productions served as technical advisor and powwow music director and provided Indian casting assistance.

Since then, Williamson and ITI Productions have been involved one way or another with some 10 feature productions and have produced more than a dozen documentaries. Six of the documentaries won either Telly Awards—given for off-network television productions—or Addy Awards, presented by the Oklahoma City Advertising Club.

DSO certificates now offered to officials

Choctaw Nation Chief Hollis E. Roberts and the Bureau of Indian Affairs (BIA) Area Director Merritt Youngdeer have signed an agreement which allows the BIA to issue Deputy Special Officer (DSO) certificates.

Qualified state, county and local law enforcement officials who wish to receive a DSO should file their application through the Choctaw Nation Tribal Complex in Durant.

Law Enforcement Officials having DSOs are authorized to respond to crisis situations on any properties, whether or not they are tribally owned. With the DSO, the officers are protected in a legal sense.

Without the DSO, state, county and local law enforcement officials have voiced their trepidation regarding the possibility of a personal law suit if apprehending suspects on tribal properties.

The DSOs will also be a benefit to the Tribal Law Enforcement Police, by allowing them to give any assistance possible to state, county, or local officials.

The company is an American Indian operation. Carol J. Collins, a longtime friend and a Potawatomi Indian, is the production manager and, Williamson says, "the heartbeat of the operations." Both she and Delford Armstrong, a Cheyenne-Kiowa, are not only employees, but are part-owners of ITI.

Even Williamson admits it's a bit strange to try to grab a piece of the film or video world from heartland Oklahoma, especially when competing with production companies on the West Coast for non-Indian productions.

"It's the toughest business for anyone to get a start in," says Williamson. "Being in Oklahoma, it's 10 times harder."

A native of Clayton, Okla., Williamson was an Air Force brat who lived in several states. But, he said, "I always knew where my roots were."

His family returned to Oklahoma and he graduated from Bethany High School in 1966.

"I really liked plays and the theater," Williamson says. "But I didn't want to be an actor."

During his high school years, he hung out at KWTV, helping news photographer Dick Hoff, who now is an official with Eastman Kodak. Williamson earned his bachelor's degree at Central State University, now the University of Central Oklahoma, and spent as much time as he could at the college's theater department, learning the backstage crafts.

He moved to California and received his master's degree in film production from UCLA in 1977. Two years later, he was in business in the Hollywood area.

Family, the cornerstone of Indian life, brought him home.

"I was in Los Angeles when we started our family, and I didn't want to bring my children up in that environment," Williamson says.

Williamson settled in a home just a stone's throw from where his mother and

aunt lived.

Although he is divorced now, he has plenty of help from his expanded family with his two children, Tanchi, 7, and Benjamin, 8. When he is out of town on an extended assignment, the children join him on weekends.

Among the feature films Williamson and ITI have been involved in are "Gunsmoke II," "Lonesome Dove," "Conagher," "Rain Man," "Last of the Mohicans" and a Turner Broadcasting Movie of the Week, "Broken Chain."

Services of Williamson and ITI ranged from acting as technical advisors to coaching actors in the Sioux and Apache languages and picking out locations for filming.

The company has produced documentaries for such diverse clients as the U.S. Navy, by recreating a missile attack, to the Choctaw Nation, the U.S. Department of Agriculture and an association of 16 fire departments.

Oklahoma schools need to focus on Indian culture

(From *The Daily Oklahoman*, Dec. 18, 1992) — Oklahoma's public schools, with 80,000 American Indian students, desperately need more Indian teachers, more instruction in Indian languages, and more sensitivity from educators, a report released recently says.

Also, American Indian languages should be treated like any other foreign language in preparing Indian students for acceptance into college and for compliance with the requirements of House Bill 1017, according to "Native American: Leaders in the 21st Century."

In the report, released by the state Department of Education in Oklahoma City, educators are urged to start "viable programs which will permit Indian people to compete and excel in life areas of their choice."

Focusing on Indian culture also will help non-Indian students, who are in danger of taking inadequate information and developing anti-Indian biases, stereotypes and prejudices, the report says.

The report says instructional materials are devoid of an accurate portrayal of Indian life and culture.

"The Native American experience, in any fair and substantial sense, has been omitted from the curriculum of schools in America, and without it, neither Native American students nor other ethnic groups are educated for the hard realities of their time," the report says.

The report came after a 13-month study of educational opportunities for Indian students in Oklahoma.

"We've never had a focus on this major population in our state," said state Schools Superintendent Sandy Garrett.

Of the report, Seminole tribe leader Dan Factor said, "Indian students are at a disadvantage because of the several cultures that they have to live in."

The dropout rate of Indian students in Oklahoma increased from 10.6 percent in the 1990-1991 academic year to 12.7 percent in the 1991-1992 school year, although the state is well below the national Indian student dropout rate of 30 percent, according to figures from the education department.

There is a great need, the Indian report says, "for more certified Indian teachers, especially in the areas of special education and vocational education."

"Indian teacher training programs that are currently available need to attract more Native Americans into the teaching profession."

"There is a need to aggressively promote affirmative action among the education professions so that more Indian teachers can be recruited and retained in schools. There is a need to identify Indian adults who are accepted by students, and who can assist, contribute and work in schools," the report says.

It is in the area of native languages that

the report is most emphatic.

Students from Oklahoma's 36 recognized tribes "can develop a full appreciation for their culture" only if "they retain their own native language," the report says.

Indian languages should be taught in schools just as Spanish, French, German or Latin are taught, and state colleges and universities should establish a wide variety of Indian language programs, the report says. Indian languages also should satisfy the foreign language requirements stipulated by HB 1017, it says.

"If we lose our language, we lose our culture. We don't want to do that," said Abe McIntosh, a Creek nation representative.

The report stresses that Indian parents should become more involved in their children's education.

It concludes with a recommendation that "counselors and other school personnel working with Indian pupils need to be knowledgeable about the American Indian child ... and the Indian child's unique experiences and special needs."

Furthermore, "Teacher training programs in colleges need to be improved so that graduates are more sensitive to and professionally able to provide for the special needs of Indian children." Teacher colleges need to "recognize curriculum that will prepare students for teaching Indian children."

Keetoowah Band tries to re-establish reservation

(From the *United Keetoowah Band of Cherokee Indians in Oklahoma* newsletter, Dec. 92, excerpted from the Arkansas Times, Nov. 5, 1992) — The United Keetoowah Band of Cherokees, which wants to establish a reservation in Arkansas, has received the blessing of Lt. Governor Jim Guy Tucker as long as the public supports the move.

But Tucker said he couldn't support a bingo operation on the reservation, unless the game were made legal everywhere in the state, Chief John Ross said. Since the state's support of the tribe's

plans is prerequisite to federal approval, Tucker's stand would seem to put the nix on Indian bingo in Arkansas.

Chief Ross and Tucker met with Department of Finance and Administration Director Jim Pledger and tribal and state lawyers to discuss the Band's proposed move to Arkansas. Pledger's office is trying to determine what impact a non-taxed, federally-held reservation would have on the finances of the state.

Martin Seneca, former Commissioner of Indian Affairs and United Keetoowah Band attorney, said, "Once the land is

acquired and the politics of the state is lined up, it would take only 90 to 100 days to work it through the system. Crucial, though, is support at the local level for the tribe."

Chief Ross said the UKB is considering purchasing 6,000 acres in Garland County.

Ross said the tribe wants to work with the community in a way that will make it welcomed. "We don't want to move anybody out, we just want a place to live."

NATIONAL NEWS

Turner Broadcasting focuses on American Indians

New York, Dec. 3, 1992—Native American history, culture and society will be the focus of a major project involving the full resources of Turner Broadcasting System, Inc. (TBS), it was announced today by President and Chairman of the Board R.E. Turner.

This comprehensive exploration of the story of American Indians—past, present and future—will be told in the form of a documentary series, original film dramatizations, a book and special news reports. The Turner Broadcasting initiative, known as The Native Americans. Behind the Legends. Beyond the Myths., involves TBS Superstation, Turner Network Television (TNT), Turner Publishing and Cable News Network (CNN). The project supports the National Museum of the American Indian of the Smithsonian Institution (NMAI).

"Turner Broadcasting has been committed to providing meaningful programming and material to our viewers. This Native American effort is one more example," Turner said.

"The history, present and future of Native Americans has been a long-time interest of mine, and I am proud to have embarked on this initiative to provide viewers with more than just an interesting and entertaining history lesson."

"For the first time, Turner Broadcasting is uniting the energies of all of its resources—TBS Superstation, TNT, Turner Publishing and CNN—to explore one important and very significant story—the history of Native Americans," said Scott Sassa, president of Turner Entertainment Group. "We are proud that Turner resources are bringing the project to life, and we are happy that the efforts have received Native American support, which gives the program its soul and purpose."

A Four Part Approach

Four projects involving print and television media form the core of the Turner effort:

The Native Americans, to air on TBS Superstation in November 1993, is a six-hour, three part documentary spanning Native American history from Creation to the battle at Wounded Knee. This compelling presentation is being researched, written and produced with the talents of such noted Native American experts as N. Scott Momaday (Kiowa), a Pulitzer Prize-winning author; David Thomas, chairman, Department of Anthropology, Museum of Natural History; and Linda Hogan (Chickasaw), a poet, novelist and essayist. Part One examines the beliefs, rituals and mysteries that comprise the unique enduring character that is the American Indian. Part Two explores the advanced civilization that spawned the rich cultural diversity of the Native American people. Finally, the third segment will show how these resilient cultures responded with innocent courage, dignity and defiance to the coming of the Europeans.

A series of two-hour film dramatizations on TNT will portray events from Native American history dating from the American Revolution to the present day. Launching the series is The Broken Chain, which is tentatively scheduled to premiere October 1993. The film, which depicts the conflicting allegiances of two young Mohawk men, is set against the backdrop

of the American Revolution and the collapse of the Iroquois Confederacy. The Confederacy, a complex accord between six Indian Nations, later became a model for the founding fathers of the U.S. in framing the Constitution.

The Native Americans: Indian Country, a book to be published in the fall of 1993 by Turner Publishing, details North American Indian history from pre-Columbian times to the present through the Native American perspective. Five authorities in the field cover major periods in Native American history—from the arrival of Columbus, when there were an estimated 13 million people in North and South American living in rich, cultural diversity, to today's situation, which finds Indians fighting to maintain their integrity and identity. The book will feature original art specially commissioned by Turner Publishing to reconstruct ancient ways of life among Native American People.

CNN Special Reports will produce an unprecedented 20-part series of in-depth news reports entitled The Invisible People. The series will examine contemporary economic, political and social challenges of Native American life, including issues of treaty rights, sovereignty, health care, education, civil rights, racism and efforts to reclaim a rich cultural heritage. The Invisible People, produced by CNN's award-winning documentary team, Special Reports, begins airing in November 1993.

National Museum of the American Indian

The Native Americans is being presented in support of the National Museum of the American Indian of the Smithsonian Institution.

The National Museum of the American Indian (NMAI) was created in 1989 by an act of Congress. It is an institution of living culture dedicated to the preservation, study, and exhibition of the life, languages, literature, history and arts of Native Peoples of the Western Hemisphere. The museum has one of the largest and most comprehensive collections of American Indian art in the world—nearly one million objects from all regions of the continent.

The legislation which created the NMAI mandated that one-third of the construction cost of the museum's facility on the Mall in Washington, D.C., be raised from non-Federal sources. These funds must be in hand before construction can begin.

A National Campaign goal of \$60 million has been established. This goal included the Smithsonian's one-third share of the construction cost, in addition to funds which will support ongoing educational and outreach programs.

Turner Broadcasting System, Inc. is the leading supplier of entertainment and news programming for the basic-cable television industry in the United States and a major distributor of programming to broadcasters throughout the world.

Tribal leaders move for legislative action; Native Americans support Clinton-Gore

(From *The Daily Oklahoman*, Dec. 18, 1992) — A broad coalition of Indian tribal leaders on Thursday laid out to the Clinton-Gore transition team an extensive agenda for executive and legislative action.

They said in a news conference that the native American population of the United States — more than 2 million people — supported the Clinton-Gore ticket overwhelmingly in the November election.

Their principal spokesman, J.T. Goombi, Kiowa from Anadarko, said, "Although we have hundreds of concerns, we boiled them down to 13 issues that need immediate attention and strong support from the president."

The overriding issue is "tribal sovereignty in this country," said Ben Atencio of Albuquerque, N.M., a Santo Domingo Pueblo.

The Indian leaders made it clear that they expect kind treatment from the administration. They said they had no exact nationwide figures on Indian voting in the election, but James Hena, Albuquerque, of the All-Indian Pueblo Council, said Indian support of the Clinton-Gore ticket was 95 percent in Montana and 80 percent in New Mexico.

The leaders said they want Native Americans not only in the Department of the Interior, but also in top jobs in the White House, Office of Management and Budget, and departments and agencies throughout the government.

The Indians are asking for prominence in the Clinton-Gore inaugural ceremonies in January, including a "special tribal blessing (of Clinton) by a tribal elder" just before the president-elect takes the oath of office.

Their wish list includes these requests:

- The "continued sovereign right of Indian tribes to engage in regulated gaming activities."
- Investment and employment tax credits for businesses locating on Indians lands.
- Protection of "sacred American Indian religious sites, protection of the use of peyote by members of the Native American Church, better access to eagle feathers for religious purposes" and allowing native American prisoners to practice their religion while in jail.
- Reform of BIA "mismanagement of \$2 billion of individual Indian and tribal trust funds."
- Assurance that when national health-care reform is considered, the Indian Health Service remains within the federal trust responsibility — in other words, separate from new health-care machinery for the rest of the population.

Negotiations begin for bingo facility in Oklahoma

Members of the Comanche Indian Tribe recently gave their Business Committee permission to begin negotiations with Oklahoma Land & Development Corporation for a new \$1.5 million bingo facility. Upon completion of negotiations, the Tribe will become partners with former OU coach Barry Switzer, owner of Oklahoma Land & Development.

Plans call for the Switzer firm to erect and furnish a 35,000 square foot building on Comanche trust land located just south of the Howard Johnson Hotel and Convention Center along Interstate 44 in Lawton. Tribal Chairman Wallace Coffey expects the new bingo facility to be in operation by the end of May, 1993.

For more information contact: Comanche Indian Tribe, Public Information Office, Tony Griffin (405) 492-4988.

Barrett addresses American Indian Chamber of Commerce

Chairman John A. "Rocky" Barrett provided the keynote address for the American Indian Chamber of Commerce of Texas "Year of the Indian" membership banquet held November 19, 1992 at the Hyatt Reunion Hotel in Dallas, Texas. The American Indian Chamber of Commerce of Texas is a non-profit corporation established to aid and assist American Indian owned businesses in providing leadership and guidance to the community in developing entrepreneurial skills and abilities, to improve management experience and expertise, further educate American Indian youth, and to serve as representative of the American Indian community in the business world.

Barrett's remarks, entitled "Indian in Business", were video taped by Paragon Cablevision of Dallas as part of a thirty minute program highlighting the urban American Indian community. Amy Williams of Paragon conducted live interviews with Hilton G. Queton, President of the AICCT, Kim D. Anderson, action Citizen Band Potawatomi North Texas Regional Representative and Chairman Barrett for inclusion in the program scheduled for broadcast on Thanksgiving Day.

Dinner was served afterwards at Antares Restaurant located atop Reunion Tower.

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Chairman says 'historical injustice' led to current crisis with Shawnees

Continued from page 1

the 1867 treaty ... and asking Congress to allot the Potawatomi reservation to individual Potawatomi members and to individual members of the Absentee Shawnee ... The travesty perpetrated by the Secretary of the Interior has continued to date."

The brief also claims that the BIA has not "followed the regulatory requirement that the Potawatomi must give written approval before land within its boundaries is taken into trust. It also claims that only the Potawatomi Tribe can legally claim reservation status, noting that "reservation" and "Indian Country" are not synonymous. That has been muddy legal water for Oklahoma tribes for some time, since unlike tribes in other states, only one Oklahoma tribe (the Osage) has a formal reservation.

The Potawatomi-Shawnee dispute is complicated by the fact that the Potawatomi have long claimed that they purchased the 30 square miles of territory that includes most of Pottawatomie County. Records of money paid to the tribe for "surplus land" in Kansas, which was to be used to pay for the Oklahoma land, are muddled and may have been mishandled by federal officials years ago.

"Our lawsuit against Anadarko Area Director Collier and the BIA is one that was forced upon us by a current necessity and a historical aberration," Chairman Barrett said in a statement earlier this month. "The current necessity is one of the Potawatomi Tribe protecting its investment in tribal enterprise from the incursion of outside professional gaming interests who are fronting for the tribal government of the Absentee Shawnees. This group has a

history of conducting Class 3 gaming without a license and deliberately flouting the regulations of the Indian Gaming Regulatory Act.

"The Absentee Shawnee have also licensed the sale of cigarettes on land outside Indian jurisdiction under the guise of "restricted land" gift-deeded by the white owner back to the tribe," Barrett said. "The government of the Absentee Shawnee Tribe has changed several times in the last two-year period and they are currently at litigation internally. Our operations within our reservation boundary should not be subject to the vagaries of this group which historically split from its parent tribe — hence the name "Absentee" Shawnee. This is the pressing current issue.

"The Absentee Shawnee claim that a piece of land on Interstate 40 next to Shawnee was given to them by a generous anonymous benefactor from Kentucky," Barrett said. "In truth, the transfer of funds was made by a person from California with professional gambling connections. The BIA was in the process of putting this land into trust which would remove it from any supervision by the Potawatomi, State of Oklahoma, City of Shawnee or any other authority. Their intent was clear — to infringe on the commercial proximity of our gaming promotions.

"From a historical perspective, the Citizen Band Potawatomis are the only tribe to have received their reservation in return for promise of payment for lands taken from us in Kansas," Barrett said. "The creation of the Santa Fe railroad was purely a product of a group of promoters who bought the Potawatomi reservation in Kansas and sold it at a profit prior to construction of the railroad. The agreement to sell it

at a profit was in fact made prior to the agreement to buy the land.

"When the Citizen Band Potawatomi arrived in Oklahoma to a reservation they had received by act of Congress, they found a group of Shawnees who had split from their tribe in Eastern Oklahoma over some internal dispute, squatting on the reservation. The ensuing violence was halted at the initiative of the Citizen Band Potawatomi in the interest of peaceful coexistence. At no time did the Potawatomi concede the right of the Absentee Shawnees to reside on the reservation. The Allotment Act of 1889 compounded this crime against the Citizen Band

Potawatomi by granting allotments to the Absentee Shawnees on our reservation. Since that time, there have been numerous conflicts and complications which have been nurtured and inflamed by the BIA in furtherance of its policy of paternalism and benign neglect. This historical injustice has reached a head in the current crisis.

"A quarter of a mile south of our tribal complex, the Absentee Shawnees purchased a defunct shopping center and have sought to put it in trust without the customary concurrence of city and county authorities. The potential for infringement on a recreational marketing area developed at great expense by the Potawatomi is obvious."

FROM THE CHAIRMAN

By John A. Barrett Jr.



Bourzho Niconi (Hello, my friends),

This issue of the HowNiKan has, once more, several stories of lawsuits and disputes. Like you, we are asking ourselves, "when will it end?" Why are we always in some kind of fight?

It appears that the price of progress is polemics. Every time we try something new, we are confronted with someone who, or something that, wants what we have. No matter what it is, they disagree. Because we are an Indian tribe, they think we are supposed to be: (1) poor, (2) dumb, (3) helpless, or (4) in some way dysfunctional. We are none of the above. If we waited on the rest of society to give us permission, we would still be in bear skins.

We have just signed a "compact" with the State of Oklahoma in which they can charge 25% of the state tax on cigarettes to our wholesaler before they sell them to us. We are doing this because we lost the appeal by the State of Oklahoma of our restraining order against the Oklahoma Tax Commission. We probably could have fought for another \$250,000 trip to the U. S. Supreme Court.

Realistically, we were in the same position we were in when confronted by troops in 1848 while our leaders were held hostage by the government; we signed another treaty. We may be contentious, but we are not stupid. We would have lost in the Supreme court as sure as frogs croak. We did not roll over, we fought for the right thing. We just lost. After we lost, we made the best of it. That is the Potawatomi way.

Respectfully,

John Barrett

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